1:Murphy and Quain E-4,5 (1938) 1955
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only *ami tarajau*. *Ami tarajau* also took the form of mock name-calling contests between men.

The Trumaí found great amusement in minor accidents that befell others and in humorous gossip, without regard to kinship. Jokes played by one person on another, however, usually occurred between cross-cousins.

### *Avoidance and Respect*

Taboos on the names or persons of affinal relatives were observed by the Trumaí, because, as they said, they felt *valty* (ashamed) toward them. The strongest prohibited a man from speaking the name of his parents-in-law or being in their presence. Thus, a man would not enter a house in which his father-in-law was visiting or join the men's circle if he were there. Parents-in-law were the only affinals whose persons were avoided, and this was most strictly observed between a man and his father-in-law. Due to the short life span, social intercourse was little interrupted by this practice; only one father-in-law and two mothers-in-law lived in the Trumaí village. However, they figured importantly in marital troubles, since parents always took the part of their own offspring in a conflict between mates. Aloari felt bitter about his dead mother-in-law, because she had helped his wife to kill their first two children at birth. The avoidance of a father-in-law's name was so strict that a Trumaí man could not mention his own son's second name, because it was inherited from his wife's father.

Name avoidance was also invoked to some degree with respect to the second ascending generation of affinals. A wife's grandparents could be referred to by name, but only in a whisper, while no such inhibitions were observed when addressing the wife herself by the name.[7]

The Trumaí were ashamed toward the wife's brother and the sister's husband. This was expressed by name avoidance and a respect relation. If there were children, a man could avoid the use of his brother-in-law's name by calling him *deta a'o* (sister's son's father) in the case of a sister's husband, or *apat'awe* (child's mother's brother), if he was the wife's brother. Respect was shown by offering the affinal a chair or by other small courtesies or gift-giving. Since an affinal of the same generation was often a cross-cousin, the joking and respect relationships overlapped rather curiously. While Yati and his cross-cousin and brother-in-law Mayuva played pranks on or feigned anger at one another, they showed great mutual deference at other times. Immediately after Yati told Quain to throw Mayuva out of his house, Mayuva rolled a cigarette for Yati and lit it for him. Manifestly, the two prescribed patterns caused no conflict.

[7] This probably illustrates some overlapping between name avoidance and the taboo on speaking the name of a dead person.